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The Masonic Craftsman

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of Freemasonry*

In This Issue: Freemasonry and Crime



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Law

By GEORGE STARR PECK, 32°, K.C.C.H.

The wilting summer solstice sun
Plays on the plain—the hill—the sea.
In plodding through its blazing rays
Resistance brings distress to me.

By nature's law, on mountains' height
The rhododendron's wild display
In rare thin air awaits my sight
Carressed by God's life-giving ray.

By nature's law on sandy shore
As rustling oleanders stir,
Cool breezes bring the sea's far roar,
While curlews cry with frightened whirr.

That sun is one with all of these
And nurtures those who heed its law,
While discord comes to those who cross
Its harmonies which know no flaw.

NEW ENGLAND Masonic Craftsman

ALFRED HAMPTON MOORHOUSE, *Editor*
MEMBER MASONIC PRESS ASSOCIATION
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SUMMER With the calling off of lodges generally throughout the country, there is a lull in official Masonic life—an interlude between seasons wherein man may, if he will, revive his spirits and mental perspective in the great outdoors, communing with Nature in her most glorious garb.

Mountain and countryside, lake and shore beckon. The fortunate individual able to view and enjoy these things will obtain some respite from the irritating ills of everyday urban life. His physical and mental being will be improved by the contact.

There is great need for calm, clear judgment. Things have happened and are daily happening which sorely distress all men who bear their share of responsibility in the great industrial machine which motivates the lives of most of us.

The work of Freemasonry must go on in the hearts and minds of its votaries—whether lodge is open or closed. In country lane and city street, wherever we may be, the altruistic spirit of the ancient Craft will find opportunity for service. So if chance throws opportunity to do a good turn—do it, and remember that your satisfaction and peace of mind will be enhanced thereby. If emergency arises and you do not feel competent to handle it, get in touch with your lodge officers. They will thank you for it; and best of all, come back to work next fall with mind refreshed and head clear to fight for righteousness and the good of the order.

SCOTTISH RITE There has just come from the press two volumes of Scottish Rite history which will be bound to stir up enthusiasm and doubtless critical comment.

Brother Baynard and an illustrious list of collaborators have taken infinite pains in recording this history of the Northern Masonic Jurisdiction, which is the last word today on the Rite.

An enthralling story is unfolded in which no Scottish Rite Mason may take aught but pride. The records of the men who were responsible for its founding and their accomplishments inspire admiration. Many moot points are cleared up.

The thanks of all the Craft will go out to the authors and not less to the Sovereign Grand Commander, Melvin Maynard Johnson, by whose encouragement this great work was made possible.

CONTEMPO It is well nigh impossible to form a correct view of the trend of contemporary politics through direct experience. There are unavoidable gaps, foreshortenings and confusion; sometimes events retain the fortuitous coloring of their day, in other cases are transformed in memory by later developments. Facts which in their own time force themselves on our attention quickly pass out into chaos and oblivion with the newspapers from which they are culled.

The difference in origin and character between the two outstanding dictatorships is striking; and so is the fatal interaction between them. Without Mussolini there could hardly have been a Hitler; without Hitler Mussolini's dictatorship could never have become so destructive a factor in international politics. Even so, his dictatorship has remained incomparably more civilized at home. In any contemporary history written with punctilious care and impartiality of manner, the effect produced is almost gruesome: it is the picture of a world sinking mentally to a level hitherto unknown in literate humanity. The Führer and his satellites, with a crudeness peculiar to them, destroy values which surpass their understanding, the work of centuries; and destroy them with a zeal and a thoroughness of which Germans alone are capable. Equally terrifying is the cumulative impression left on the mind by a recital of Nazism in international affairs. After the murders of June 30, 1934, Hitler boasted that for twenty-four hours he had been "the Supreme Court of the German people"; since then he has repeatedly constituted himself the supreme and indeed the sole judge in international affairs, laying down the law where Germany is concerned and refusing all discussion or judicial arbitrament. And in the past he had only to mumble something about his wish for peace and a new European order to be applauded by naive pacifists extolling the importance of the offer. Thus in the spring of 1936, after having deliberately torn up the Treaty of Locarno, which he himself had declared a voluntary and valid document, Hitler propounded a "peace plan and a 25-year pact of non-aggression"—smoke-screens for the benefit of those who wish to be deluded.

How, then, can reason, one of the cornerstones upon which Freemasonry is founded, deal with such situations? Certainly not by any rule of civilized logic. It is certain that no obstacle to the carrying out of despotic dictates can be allowed to exist; no quarter to Freemasonry may be expected. Only a strong policy of defense against any inroads of the poison of dictatorship can preserve the purity of the Craft and its existence.

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Alfred Hampden Moorhouse, *Editor and Publisher*.

July, 1938]

A Monthly Symposium

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BOSTONJOSEPH E. MORCOMBE
SAN FRANCISCOWILLIAM C. RAPP
CHICAGOJAMES A. FETTERLY
MILWAUKEE

Crime and Freemasonry

CRIME AND FREEMASONRY
By ALFRED H. MOORHOUSE
Editor Masonic Craftsman, Boston

CRIME in the United States is on so vast a scale as to call for not only the condemnation of all decent citizens, but their active cooperation in suppressing it. Crime is probably the "biggest business" in this country today. Its cost is staggering in its immensity.

The causes for this are many and varied. As a democracy the ideal of individual liberty has been emphasized from the earliest days. An impost on tea by a foreign king and the infringement on the personal liberties of the individual was a prime factor in the formation of the republic.

In early days, however, there was a homogeneity in the population which it does not now possess. Crime was punished promptly and effectively—and respect for law existed. The common interest could tolerate no other condition. So the country grew and prospered.

In subsequent years, however, with apparently unlimited resources awaiting development at the hand of man, immigration was encouraged to a point where in each of several individual years the influx of foreign elements aggregated more than a million individuals.

These individuals, of different racial blood stream to the founders, were in the vast majority of cases totally ignorant of the implications of democratic living and were unsuited to life in a democracy. They brought with them the vices of the countries of their origin and, transplanted as they were into a free atmosphere, many of them soon translated freedom of personal action into license—license to follow any vicious trends by which they could profit.

The builders of this country were in large measure responsible for this policy of unrestricted immigration, which lies at the root of the terrible crime situation in the United States today; for in their desire for quick profits, they ignored principles of plain common sense, closing their eyes to the future evil effects of such a policy as their acts encouraged.

The late Theodore Roosevelt, himself a Craftsman, once asked his audience whether or not we are to be a "polyglot boarding house" and that in many respects is what this country is today, for the foreign elements which have been brought to these shores have not been assimilated, whole sections of cities being today as foreign in their characteristics and racial habits as the countries from whence they sprang.

With the quick development of this country, which has been the marvel of the world, opportunity was afforded to self-seeking individuals of foreign birth or extraction to profit immeasurably in the political and economic field. Unscrupulous scoundrels have often occupied powerful political place in all parts of the country and the sinister alliance and cooperation of these men with the criminal class in the community forms one of the foulest stories in American life and a principal cause for the present crime situation.

Where the punishment of crime is prevented by political pirates, who for gain have permitted almost any violation of law, the acts of better-minded men have been made abortive. What can be done and should be done insofar as Freemasonry is concerned, is for every single member of the Craft to guard the courts of justice and the law-enforcing agencies of government in every way, at all times, and in all places, to see that none but honest men are elected to public office and that the corruption which has been a principal source of crime is irrevocably destroyed, and the hands of retributive justice strengthened.

That and education in the fundamentals of American democracy can accomplish much.

There can be no compromise with crime. Its suppression is the plain duty of every citizen, and in the Masonic fraternity in the United States of America are more or less than 2,500,000 men pledged to decent citizenship.

MUCH CAN BE DONE
By J. A. FETTERLY
Editor Masonic Tidings, Milwaukee

IN one of his well-considered and studied addresses on the cause of crime and the best methods of prevention, Bro. J. Edgar Hoover, of the Federal Bureau of Investigation, said in effect, the best method of crime prevention is an awakened, alert and crime-conscious citizenry.

With that as our starting point, an answer to our subject this month should be obvious. To aid in the fight against organized crime, Freemasonry has but to stress to its membership, by spoken and printed word as well as by pictorial art and illustration, the duty that rests on all citizens not only the law, but all law-enforcement agencies.

Too many of us have arrived at that mental state where we expect the other fellow to perform our civic



duties for us, and are content to go along on the assumption that his civic consciousness and attention to his civic duties will somehow make up for our own inertia and neglect. "Let George do it" is, with too many of us, an unacknowledged rule where civic duties are concerned.

By doing what it can—and it can do much if the problem is approached intelligently—Freemasonry can perform effectively not only in combating crime and criminal sentiment, but in aiding in the solution of many other civic problems. It requires, however, something more than a negative attitude on the part of our Masonic leaders. There must be positive action to point the way and to recall to our lodge leaders the underlying principles and standards of the Craft.

Messages and suggestions from the Grand Master with suggested programs intended to re-awaken and re-vitalize the membership, will help materially. Talks by law enforcement officers, moving pictures for the young illustrating that "crime does not pay" and other interesting and constructive programs, will do much to awaken the public conscience.

Nor should these efforts be confined to the Masonic lodge or to members of the Masonic fraternity. The general public, men, women and children, might well be invited to attend where an outstanding speaker has been secured, or other interesting program has been prepared. Two desirable ends will thereby be served. The desired message will be broadcast and the Masonic lodge will have established itself in the public mind as an agency for the public good.

MASONRY SHOULD DO ITS PART

By WM. C. RAPP

Editor Masonic Chronicler, Chicago

ORGANIZED criminality constitutes one of the outstanding menaces to present day civilization.

It is by no means confined to gangs of daring hold-up men ready to commit murder, to kidnappers, dope peddlers, confidence men and swindlers. There is a species of organized criminality which maintains its position just within the pale of written law, and it is as great a menace as the more violent and openly defiant thug.

It is not a pleasant picture to contemplate, but it represents a condition that is of immediate concern to every human being.

The preservation of civilization rests upon the security of the life, rights and property of citizens, all of which are threatened by criminality, whether it be organized or unorganized. The supine lethargy and indifference of the average individual, as in most matters affecting general welfare, are in large measure responsible for prevailing conditions. Covert alliances between politics and crime, and laxity on the part of law enforcement agencies share in the burden of responsibility.

The fight against organized criminality can be brought to a successful conclusion by an awakening of upright men to the seriousness of the situation and their enlistment in an intelligent and fearless campaign to clean house. The vast majority of our citizens are honest and desire to be law abiding, but they are in-

different to their civic duties and responsibilities. There is a sense of bewilderment as to what should be done and how to do it. Leadership and direction of a high order is needed to marshal the forces of decency in the battle against organized and defiant criminality.

How can Masonry aid in such a crusade? The aid of all classes of citizens, irrespective of race, faith, association or walk of life is imperative to accomplish the desired result, and in this work Masons should be found in the front ranks. Organized institutions whose principles are righteous, whatever be their special objectives, can render effective service to such a cause by striving to overcome the somnolence of the average citizen through the medium of their contact with their individual members, and in this the institution of Freemasonry should take full part. No single group or organization, however strong or influential, can assume full charge of such a movement—it requires the united front of all good men and be free of the prejudices and partialities which keep honest men aloof from each other.

CAUGHT BETWEEN HORNS OF DILEMMA

By JOS. E. MORCOMBE
Editor Masonic World, San Francisco

"HOW Can Masonry Aid in the Fight Against Organized Crime?" The present question for discussion, like several others that have taxed the ability of these symposiasts and have doubtless tried the patience of readers, is difficult to answer. It brings us again face to face with the old taboos. When we are told at every turn that Masons, as such, cannot discuss among themselves aught that is of a controversial nature, nor anything having a political angle, how can it be expected that they will be able to intelligently aid in the solution of any serious problem? Either one must go beyond the bounds marked out, or he must remain silent so far as effective speech or action is concerned. He can, following precedent, string together a lot of unctuous inanities, unsatisfying to himself and of no value to his hearers or listeners,

We can take for granted that all Masons, in common with all good citizens, are startled and alarmed at the epidemic of crime that constantly increases in volume and violence, in spite of all attempts to control the offending elements. It is easy to assert that there is much wrong with a social and governmental system that allows such a condition to exist. There are many to believe that injustices of our economic set-up are largely to blame for organized criminality. Others are of set opinion that this malignant growth is a concomitant of the present disorganized period of our national life, allowing the more brutal elements to risk life or liberty in hope of evil gains, and relying on the vagaries of law and the service of legal tricksters to save them from punishment. Another variant of opinion will be certain that the moral and spiritual restraints, which formerly molded and sustained a righteous community sentiment, are no longer operative. The new and destructive doctrine that might makes right, which extends to the doings of great na-



tions, is likely to have influenced many to enter upon evil ways. Then, again, the spirit of adventure, which until a short time ago, could have found its opportunity in new and wilder scenes, is now denied. And that restless youth, irked by the close restrictions of ordered society, is in active revolt.

The nation is confronted by a condition dangerous to the extreme, and it is but a toying with a growing conflagration to waste time in mere theorizing. Almost every grand lodge has expressed itself against organized criminality, and has voiced alarm over the engulfing of American youth in the rising tide of wickedness. But not one of these has proposed any definite plan by which crime can be actively combated. Nor has it ever been suggested that real inquiry shall be made, having purpose to discover the causes of increasing criminality and the consequent contamination of young lives.

Again we insist that Masonry, if it continues holding itself aloof from all matters that are vital to community, state and nation, must remain unable, as an institution, to exert influence in support of law and order, much less to actively aid in fighting any growing evil. This paralysis of action is only made more apparent by the effusion of long-winded resolutions of condemnation, intended to exalt its own righteousness. Sometimes it seems that we are engaged in foolish effort to have our cake and eat it.

As we see it, the fraternity is held between the horns of a dilemma. Will it be satisfied with loudly professing righteous purpose, while making no serious effort to carry its own ideals into practice? Or will this great Craft of Masonry rouse itself to acceptance of duty and responsibility as a social agency of worth to humanity. The future of the institution will hinge upon the answer given.

OUR OPERATIVE BROTHERS

(An Extract from "The Story of Winchester Cathedral,"
by E. G. SELWYN, D.D., Dean of Winchester.)

Winchester Cathedral, like the modern world, has passed through many crises. But in its long history no peril more urgent or more formidable ever threatened it than that which loomed up suddenly in the early years of the twentieth century.

Time, it seemed, was about to do what invasion, religious strife, civil war, greed and indifference had failed to do. The whole fabric appeared to be in danger of falling into ruin. Great cracks suddenly appeared in the walls of the aisles and the transepts, in the masonry of the tower, and in the vaulting of the roof, showing that the foundations were defective.

These ominous faults were due to the fact that the gravel bed of the valley on which Winchester stands is full of fresh springs, powerful enough to make excavation at a depth of more than ten feet very difficult.

Sir Thomas Jackson was called into consultation, but declined to take responsibility for the building until it was shored up—a matter which took some days to arrange; and in the interval the members of the Cathedral body went to bed at night never knowing whether the church would be still standing when they awoke next morning. The shoring was carried out, however, just in time, and the problem of repair could be faced.

Subsidence was most marked in the retro-choir, which was breaking away from the rest of the church astwards. Bearing operations revealed that the builders having dug down ten feet, came across water, which silted through a bed of chalky marl. Unable to deal with it, they conceived the idea of felling beech trees and laying them horizontally, and sometimes across one another, to form a foundation for their walls. They built the eastern arm of the Cathedral, in short, on a raft. But the weight of the structure had pressed the raft down into the marl and the peat below it; and the point of collapse was almost reached. And in other parts of the Cathedral, where the foundations were of soft rubble, the situation was almost equally bad.

Various remedies were employed. Grouting was extensively used in the walls above ground; the upper parts were strengthened by skillfully designed tie-rods in the interior; and the south side of the nave was fortified by a series of powerful external buttresses. But the most arduous and baffling problem lay out of sight, in the foundations themselves, where the water-logged peat made pumping impracticable. The difficulty was met at the suggestion of Sir Francis Fox, by the employment of a diver; and for five and a half years Mr. William Walker, wearing a diving costume that weighed 200 pounds, laboring in the dark (since the water was too discolored to admit of electric light being used), and working by touch instead of sight, was engaged on the work of underpinning. This was done by the use of concrete after digging and pulsing operations. On the concrete foundations thus laid the work was finished with bricks and cement.

The first appeal for funds was issued by Dean Furneaux in November, 1908. Each week throughout the operations a short service was held, to which all the workmen were invited; and daily prayer was offered in the Cathedral that the laborers might be preserved from harm, and that the necessary resources might be forthcoming. These prayers were answered; no serious injury was sustained, and the sum of £115,000 was raised. In 1912 the colossal task of underpinning the whole Cathedral was finished, and their Majesties the King and Queen attended a great thanksgiving service to mark the completion of the enterprise.

Since then the fabric has stood well, repairs being mostly of a routine character. Great help has been given in recent years by the "Friends of the Cathedral," especially in fighting the death-watch beetle; and by the Cathedral Broidery, who have made the magnificent series of embroidered cushions and kneelers which now adorn the choir. A modern heating system has also been installed; and it is hoped that the electric lighting will be completed this year from the proceeds of the Exhibition of Old Masters from Hamp-

shire Houses, which is to be held at Winchester College from June 23 to July 13. One of the results of the thorough overhaul which the fabric received 30 years ago is that attention has been given to improvements and artistic additions of many kinds.

EARLY HISTORY

The first Winchester Cathedral stood for some three centuries, during which Wessex was the nursery of English polity and culture. It had been consecrated by St. Birinus in 648, and dedicated to St. Peter and St. Paul; and in 676 St. Haedda moved his bishop's throne thither from Dorchester, and so raised the church completed by Kenwulf, the son of Kynegils, King of Wessex, to cathedral rank. Kynegils and his kingdom had been converted to the Christian faith when his daughter married Oswald, the Christian King of Northumbria.

Few Bishops of Winchester were more beloved or have left a deeper influence than St. Swithun (850-862), whose name-day has become a household word in English life. Alfred the Great as a child was taught by him for several years, and tradition says that in later life when he sometimes could not sleep at night Alfred used to go to the Cathedral to pray.

The second stage in the building of the Cathedral belongs to the time when Aethelwold was Bishop, 963-984. He set himself to the task of cathedral restoration. He probably recognized real dangers to the fabric, to the state of the churchyard, and to the health of the clergy in the wet conditions of the site, and endeavored to remove them partly by cutting a new stream between the Cathedral and Wolvesey and partly by building a network of subterranean channels, still in regular use with most beneficial results, to carry away the spring water. His next step was to reconstruct the Cathedral, and it is probable that he rebuilt it almost entirely. Aethelwold's cathedral stood for a century.

NORMAN INFLUENCE

William the Conqueror soon after his Coronation at Westminster arrived at the ancient capital of the kingdom to claim it as his own. It was at Winchester that the great register of the lands of England, known as Domesday Book, was kept. William appointed his own kinsman, William Walkelin, to Winchester, and to Walkelin we owe the main part of the building of the present church. Much has been altered and much has been added since the church was consecrated in 1093, but Walkelin's magnificent conception underlies the whole structure, and much of its finest architecture was his work.

Walkelin's church extended forty feet farther west by a western tower or towers of which traces still remain. The nave is also substantially his work, for its pillars are the original Norman pillars, of Quarr stone from the Isle of Wight, worked down or refaced to the perpendicular design of a later age; and the timbers in the roof are those Walkelin inserted in 1086.

But it is in the central part of the Cathedral, in the tower, the transepts, and the crypt, that the Norman work is to be seen in all its original massiveness and strength. From a view of the north transept with its ample space, enclosed by three tiers of arcading, you can form a very fair picture of the appearance of the whole Cathedral in the eleventh century. The

tower, which fell and was rebuilt in 1107, rests on four piers of immense height and girth, larger than any others in the kingdom; and its upper part, now concealed from below by the vaulting inserted in the seventeenth century, contains a beautiful "lantern" of double-storied Norman arcading. The crypt is one of the finest in England, and is also of special interest as giving us the dimensions of the choir, apse, and lady chapel of Walkelin's church.

Ever since Bishop Aethelwold's day the Cathedral had been cared for by the Benedictine Priory of St. Swithun. Prior Godfrey, who ruled the monastery for a crucial period of 27 years (1080-1107), inherited a fine tradition in the scriptorium. Most of the books issued from the scriptorium from the tenth to the twelfth centuries, including the most celebrated of all, the *Benedictional of St. Aethelwold*, have passed out of the possession of the Cathedral, but the library has still one masterpiece of twelfth-century illumination which shows the art of the Priory at its best. This is a copy of the *Vulgate* or Latin Bible, originally in two volumes, now bound up in three.

Up to the end of the twelfth century there were few shrines more frequented than St. Swithun's. The ample endowments of the Cathedral made it less dependent in the Middle Ages than it is today on the offerings of visitors, and it was possible to spend gifts on extensive alterations to the fabric and on fresh artistic decoration. A good example of such artistic work is to be seen in the exquisite Pilgrim Gates at the head of the steps leading to the south presbytery aisle. The gates are of wrought iron, of eleventh or twelfth century date, perhaps the earliest example of grillwork in the country.

GOLDEN AGE OF CHRISTIAN ART

St. Swithun's Priory suffered alternately during the thirteenth century from the interdicts of the Pope and the violence of the King. Yet at no period in the history of the Cathedral did the power of beauty shine out with more lustre. It is as though the religious spirit found itself debarred from its normal forms of expression in conduct and social life and so clothed itself with imagination and affirmed its vitality in works of art.

Chief of these, and providing the setting for the rest, is the retro-choir. It represents the early English style in its primitive purity; its lancet windows, its vaulted roof, and the graceful arcading which adorns its walls are a perfect expression of the new spirit, gentle, liberal, and humane, which came to inspire at this time the religion and the art of Christendom.

The retro-choir and three eastern chapels were the work of Bishop Godfrey de Lucy. Rebuilding once undertaken, it was planned to serve many ends: space for pilgrimages and processions, the provision of additional chapels, and the superior engineering technique which Gothic vaulting represented in the making of roofs all conspired to give solid practical grounds to the introduction of the new architectural style. And the change proved to be pregnant of others; not only did it offer scope for the development of the subordinate arts, as the paintings, sculptures, and roof-bosses show, but it made imperious demands for its own extension.

Two series of beautiful wall paintings belong to this period. The first is in the Chapel of the Holy Sepul-

chre, beneath the tower on the north side, and the second on the roof of the Guardian Angels' Chapel. The Cathedral contains another important series of wall paintings, of much later date, on the north and south walls of the lady chapel, recently restored by Professor Tristram.

Not less striking than the painting in the Cathedral is the sculpture, which takes many forms, from the carving on capitals and roof-bosses to busts and full-size statues and the recumbent effigies of bishops.

The mediæval craftsmen carved in wood no less than in stone; and each age has left its mark on the Cathedral woodwork, from the screen of the lady chapel to the richly detailed decoration of the Langton chapel and Prior Silksdale's pulpit in the early sixteenth century. The chief glory belongs to the magnificently carved series of 62 stalls in the choir. They were the work of one William Lyngwode, of Blofield, in Norfolk, who was retained here for the purpose in 1308-9 by Bishop Henry Woodlock, formerly prior. The stalls are of Norwegian oak, full of various and intricate design.

STATESMAN BISHOPS

The Cathedral contains nothing more significant than the chantry chapels of the six Bishops of Winchester who for the greater part of two centuries (1346-1555) were successive First Ministers of the Crown.

The reason for this succession of statesmen-bishops lay in the rich emoluments of the see, which in an age when the civil administration of the country was as yet undeveloped enabled adequate salaries to be found for the chief Ministers of the Crown. The six chapels are thus expressive symbols of that continuity of the national life and history which the Cathedral so nobly represents.

William of Edington, the first of the statesmen-bishops, is chiefly memorable in the Cathedral for having begun the transformation of the Norman nave. He began from the west. After razing to the ground a western portico and its flanking tower or towers, he rebuilt the great west window in the perpendicular style as far as the spring of the arch and also rebuilt one bay of the south aisle and two of the north.

Edington's successor, William of Wykeham, was unquestionably one of the greatest of all the great men who pass before us in the story of Winchester Cathedral. He was at once a great architect, a great educational pioneer, and a great statesman.

After founding educational colleges at Oxford and Winchester, Wykeham entered on the last phase of his astonishing activity and turned his attention to the architecture of his Cathedral church. And the result is what many regard as the most glorious Gothic nave in Christendom.

It is clear from the testament of William of Wykeham, dated July 24, 1403, that the work cannot have been nearly finished when he died. His own resources were depleted. But he was able to do so much that no course was open to his successors except to carry his designs to completion. The method adopted can be best studied in the eastern bays of the nave. The Norman columns were not removed, but cut down and filled in as required; the central engaged shaft of each Norman pier, supporting Walkelin's roof of Hempage timber, still remained, being fitted at the height of 78

feet from ground level with a new perpendicular capital from which the stone groining of the vault was made to spring; the floor of the old triforium was cut away and its arches replaced by the pointed arches of the new style, with a richly sculptured balustrade above them; the plain Norman windows in aisles and clerestories gave way to three-light windows with stone panels below them and on either side. And the result in a masterpiece of ordered beauty, in which the majesty of height and distance is combined with a grace and joyousness in execution which fill the mind with wonder and delight.

Wykeham was succeeded in the bishopric by Henry Beaufort, and his episcopate and that of Waynflete after him spanned nearly the whole of the fifteenth century.

When Beaufort died the nave was probably complete, and appeared much as it does today. But the choir and sanctuary still presented a number of problems which were left for the men of the next 70 years to solve. Much of the solidity of the old Norman structure was lost when the fourteenth-century bays were built, especially at the eastern end. To strengthen the structure, therefore, and also to add dignity to the high altar the great stone screen was erected.

THE GREAT SCREEN

The building of the great screen is sometimes attributed to Beaufort, but the style of decoration seems to point to a later date and to synchronise rather with the episcopate of William Patten, of Waynflete. The great screen is a dominating feature of the interior of the Cathedral and affords a fine (and rare) example of what may be done by wise restoration. Built of soft white Caen stone its three tiers of canopied niches are surmounted by a triple frieze of running leaves, quatrefoils, and Tudor flowers, with a fine projecting coronal above the crucifix in the middle —a marvel of exquisite workmanship of the time of Silksdale and Fox. In 1538 the screen, like the altar and re-table below, was despoiled of all precious metals on it (such as Canute's crown which was on the head of the Saviour on the cross), and the statuary, too, was destroyed either then or by the fanatical Bishop Horne 20 years later, the figures in the spandrels above the doors alone being left. The tracery of the niches was also damaged or allowed to dilapidate.

After various attempts in the seventeenth and eighteenth centuries to disguise the damage the present finely conceived restoration was undertaken by Dean Kitchin. The result was to give back to the Cathedral one of its most splendid architectural features and to draw the hearts of all who should enter its doors in time to come to the central truth of the faith of Christendom, the Cross of Christ.

It would be a mistake to suppose that the transformation of the Cathedral owed everything to the bishops of the see. Throughout the fifteenth century the Cathedral must have enlisted a succession of architects and craftsmen of the highest quality, such as William Winford and Simon of Membray. And their immediate employers would have been, not the Bishop but the Prior and Chapter of St. Swithun's. Fortunately at the end of the period of reconstruction the office of Prior was held by two men of fine sense and artistic imagination, Thomas Hunton (1470-1497) and Thomas Silksdale (1498-1524), and the particular pieces of stonework

and woodwork which bear their rebuses point to a choice taste and a loving care for detail which give them a very high place among the builders of the Cathedral.

Prior Hunton played his part, no doubt, in the erection of the great screen. But his chief impress upon the Cathedral is to be found in the lady chapel. No one who looks at the eastern projection of the Cathedral from the outside can fail to be struck by the Henry VII style of the windows.

Thomas Elkstede left his mark even more signally on the Cathedral. In the lady chapel he installed the woodwork and the magnificent wall paintings, with the charming Tudor frieze surmounting them. In the choir the richly carved pulpit was his gift, and he was probably responsible for the woodwork of Bishop Langton's chapel as well as for the stone screen of the chapel in the south transept which bears his name. If full justice has not been done to him hitherto, it was because his life was caught up so early into the orbit of a greater one, that of Richard Fox, Bishop of Winchester 1501-28.

RICHARD FOX

Richard Fox came of a land-owning family in Lincolnshire, but we know little of his life until we find him landing with Henry VII in 1485. Thereafter he was chief Minister to Henry VII and to Henry VIII for 30 years. In 1516 he retired from political work and devoted himself to the cause of education and religion.

In the Cathedral all Fox's work shines with the lustre of the Renaissance. He devoted himself first to the presbytery roof, which he vaulted with wood and adorned with a profusion of painted bosses, containing heraldic designs in the centre and the emblems of the Passion towards the east. The execution of this work covered the years 1502 to 1509, while Fox was still actively engaged in affairs of State. But the fact that the vaulting here was of wood, while all the other vaulting of the Cathedral was of stone, suggests that he was aware of defects in the walls and perhaps also in the foundations, which forbade the use of a heavier material.

But here, too, as so often before in the history of the Cathedral, structural defect was made the opportunity for bold architectural and artistic enterprise. Confident in the qualities of the late perpendicular style, Fox determined that this was the solution of the problems left unsolved by earlier builders. For breadth of conception and thoroughness of execution his work in the choir must be ranked with Wykeham's in the nave. His plan was to rebuild the walls of the presbytery aisles, to vault their roofs, and to build the stately clerestory windows about the fourteenth-century arches of the interior. The task of adjusting new and old was of the most intricate description, but the result was a masterpiece of architectural harmony. And to make sure that the thrust of his new vaulted roofs should be adequately provided for he supplied a series of external flying buttresses between the clerestory roofs and those of the aisles and retrochoir, which have the effect on the eye of heightening and lightening the whole of this part of the great building.

Fox went on to complete the arrangement and decoration of the interior. Much of it he never saw, owing to his blindness, but he had in Prior Silkstede and in Henry Broke (who succeeded Silkstede in 1524) and in his steward, William Frost, colleagues on whose judgment and energy he could rely, and there were craftsmen at hand to design and execute beautiful things. The fruits of their cooperation are to be seen in the side screens of the presbytery, in the mortuary chests above them, and in the frieze of the great screen. Thus over the whole presbytery, inside as well as outside, was thrown the glorious mantle of the Renaissance.

The date of the chantry chapel which Fox built for himself is uncertain. Tradition has it that as a blind man Fox used to be led here for prayer and meditation, and certainly the Cathedral contains no spot more hallowed. The interior is a jewel of architectural detail and decoration, even though its riches have been despoiled. All that the Cathedral had meant before Fox's time and all that it has meant since seems to be gathered together in this sanctuary.

DISSOLUTION OF THE MONASTERY

The wealth of the monasteries in the sixteenth century was their undoing. The decree for their dissolution in 1535 registered the King's decision to appropriate that wealth to himself and his friends. So after nearly six centuries of active life St. Swithun's convent and shrine came to their end.

The Restoration introduces us to a circle of men second to none in interest and charm in the history of the Cathedral. The centre of it was George Morley, Bishop of Winchester from 1662 to 1684. Another member of it was Thomas Ken, whom Bishop Morley appointed as domestic chaplain and a prebendary of the Cathedral. The great work of Bishop Morley and his circle was inward rather than outward. In the full flood of reaction against Puritanism they showed where the Church of England stood.

During the century following the Peace of Utrecht in 1713 cathedrals went largely to sleep. In Winchester Cathedral little seems to have been done beyond the installing of the present bells, the earliest three of which go back to 1734. The whole peal was recast and rehung only two years ago. In 1818 and the following years £40,000 was spent in restoring the roofs, the chantry chapels, and the choir screen, and in ceiling the transepts. When Bishop Sumner was enthroned in person in 1828 a new epoch opened. His episcopate, of over forty years, marked as it was by ceaseless labors in his diocese and by the building of new churches and schools on every side, set an example which the Bishops of Winchester have followed ever since.

No more remarkable figure played a part in the Cathedral in the nineteenth century than Samuel Sebastian Wesley, organist and Master of the Choristers, 1849-1864. He left behind him imperishable masterpieces of church music, whose echoes are his undying memorial. The organ on which he played, built by Willis for the Crystal Palace Exhibition of 1851, has just been restored and reconstructed and is in use again this month.

WINCHESTER

The English cathedral city has a character of its own, as different from Milan, Cologne, or Amiens as is chalk from cheese. In it visitors may expect to find a spaciousness and a serenity which industrial development has not stifled; here they can sit or walk in peace, enjoying quietly the memorials of England's historic past.

No English city has a longer history than Winchester; it is coeval with the nation — indeed, carries us back to days before the nation was welded out of West-sax and other component parts. The barrows on the downs, the camp on St. Catherine's Hill, the Roman planning of the streets, are far older than the Anglo-Saxon conquest. In the words with which Tennyson welcomed Queen Alexandra we might say, "Saxon and Norman and Dane are we"; and if we add "British" we do fuller justice to the mixed strains in our blood and to the builders of our nation. Of all these Winchester calls up a wealth of memories.

If the Round Table in the Castle Hall is in itself only mediaeval its popularity testifies to the abiding spell of the Arthurian legend. The Broadway is dominated by the statue of Alfred, the noblest man who ever walked that street—whose unknown grave on the site of Hyde Abbey is not far away. Canute, the mighty Dane, ruled England from Winchester and enriched with gifts its cathedral church: and between cathedral and High Street stood the palace of William the Conqueror and his treasure house. Here his scribes were compiling Domesday, while the monks in their cloister were at work on the illuminated manuscripts of the famous Winchester School.

Scenes in the national history were enacted at the two castles, at Wolvesey by the river, where the Statesmen-Bishops held sway, and at the King's Castle on the West Hill, where Plantagenets resided, where Raleigh was tried for his life, where Cromwell himself battered down the last resistance of the Cavaliers. In the great hall of Henry III is Gilbert's famous statue of Queen Victoria, set beneath Arthur's Round Table; and here pass his Majesty's judges as they go to hold Assizes in the modern courts of law. The two Guildhalls standing today show facades dating only from Queen

Anne and Queen Victoria, but the city has been ruled by its mayors since the end of the twelfth century, and the records of civic life in past centuries have lately been arranged so as to be more accessible to students.

Apart from memories there survives, to speak more eloquently than words, an almost unrivalled group of buildings in city gates and market cross, in castles and old houses, in cathedral and college, in the venerable hospital of St. Cross. The cathedral shows the successive styles of building, in Norman transepts and tower, in early Gothic choir stalls and retrochoir, in Perpendicular nave and Tudor presbytery. Here are the bones of Saxon kings in chests of the sixteenth century, the chantries of mediaeval bishops, the simple memorials of Izaak Walton, Jane Austen, and other local worthies. The deanery combines a prior's hall and porch of early Gothic with a library of seventeenth century brick; at the Bishop's Palace the work of Wren adjoins the ruins of the Norman castle. The picture is completed by the gable and timber work of Cheyney Court, by Canon's House, by old trees and spreading lawns. The centuries have worked together to give a harmony of grey, green, and mellow red.

Close at hand is Wykeham's College, where scholars of five centuries have studied in the dark old chambers. The gate towers are hallowed by three statues of the Virgin, set up before A.D. 1400; within are three grey quadrangles, the innermost a cloister with a Gothic chantry set in the midst. Old plane trees shade the cloister and the walled-in meads, while the outer playing-fields look across the water meadows to St. Catherine's Hill. From here a footpath beside the river leads to the hospital of St. Cross, founded in the twelfth century by Henry of Blois, and enlarged in the fifteenth by Henry Cardinal Beaufort. To the south the grassy quadrangle opens to the meadows; to the north and west are grouped Beaufort's tower, hall, and chambers; at the south-east corner rises the great church. Here may be seen the Brethren of the Black Gown and the Red Gown; here the porter still offers to the wayfarers the dole of cheese and beer.

Kilwinning

On behalf of those interested in following the various origins ascribed to many of the degrees of supposed Scottish genesis, it should be noted that Kilwinning is located about three miles from the Irish Sea on the west coast of Scotland in Ayrshire. The ruined abbey was originally one of the richest in Scotland, built by the monks of the Benedictine Order, and dedicated to Saint Winnin, who lived there in the eighth century, and gave his name to the town. It was founded about 1140 by Hugh de Morville, who was reputed to have been one of the four knights who were responsible for the murder of Thomas a' Becket. The beautiful specimen of English architecture was partly destroyed by fire in 1561 and its lands were granted to the Earl of Eglington and others.

Kilwinning is the traditional birthplace of Scottish Freemasonry, the lodge claiming to have been founded by the foreign architects and masons who came to build the abbey, and is regarded and called "Mother Kilwinning." It assumed the functions of a grand body, and for a long time granted warrants to many lodges, who in practice joined her name to theirs as an honorable genealogical family tree.

The fabulous mountain of Heredom was supposed to be located in the vicinity of Kilwinning, but by some others, on an island of the Hebrides. It was, however, purely symbolic and had no existence, although its name is frequently used in titles of many of the old degrees of Rose Croix and others. *Square and Compass*.

LODGE NIGHTS IN THE OLDEN DAYS

LECTURE BY BRO. A. F. CALVERT, P.G.D. (Eng.)

[EDITOR'S NOTE: *The customs of the early English Craft were practically the same as those observed on this side of the Atlantic, for in the eighteenth century the Thirteen Colonies were simply a "Little Britain." The interesting lecture that Bro. Calvert has prepared (which we reprint from "The Masonic Journal of South Africa") will entertain American Masons. The comments on American customs in the concluding part of the article indicate that differences have been established since the American Grand Lodges established their own independence. In essence, however, there is no difference, for English-speaking Freemasonry throughout the world partakes of the same fundamental characteristics.]*

In the endeavor to construct an account of lodge nights in the earlier days of the history of the Craft in England, it is essential to forget the present, for there is little doubt that, in the olden days, lodges were conducted in a manner far different from that in which they are conducted at the present time.

It is more than probable that the dividing line between lodge and dinner, or supper, was very thin and that the first merged into the second. It is not extravagant to conjure up the picture of the brethren seated around a table, or tables, drinking, whenever so inclined, beer or wine, and smoking the then popular churchwarden pipes, while the work of the lodge was in progress; for smoking and drinking were permitted during the sitting of lodges in those olden days. There was not then the elaborate organized furnishing arrangements in lodge rooms, as prevails at the present day, although some of the articles of furniture, such as candlesticks and even "hirams" or gavels, were sometimes valuable and costly. There were no elaborate tracing boards, but when occasion demanded their use, the centre of the room was cleared, the brethren sat four-square round the lodge, while some chosen brother traced designs with a stick upon the sanded floor or drew them with chalk.

Community singing was the rule in those days, and, apparently, both in the lodge and at the supper afterwards. Each lodge seems to have laid in a stock of the numerous glee-books that were published until less than a century ago, some of which were compiled especially for the use of Masonic lodges. Dr. Oxford, in his "History of the Royal Somerset House and Inverness Lodge, No. 4, just published, says that:

"The lodge supped when business was over, and after supper, the lodge seems to have resolved itself into a glee club and sung glees and madrigals, many volumes of which are still in the possession of the lodge. . . . Besides singing after supper, they also sang during the lodge ceremonies."

It may have been from a sense of need for someone of expert knowledge to direct this portion of the program, that led to the initiation without fee and to the election as honorary members of such initiates, after initiation of professional musicians. At any rate many brethren were so admitted and elected for the sake of the services they could thus render to the lodge, for which, by the way, they were invariably remunerated

in the coin of the realm in addition to their honorary membership. In the Somerset House Lodge a separate fund was created to meet this expense. There is an instance in the minutes of that lodge on 12th April, 1784, when Benjamin Cooke, Doctor of Music, Organist of Westminster Abbey, was proposed for initiation "free from Fee of Initiation and Admission." Later, in 1797, John Braham, a famous tenor of his day, described as "a Gentleman of eminence in the Musical Profession," was proposed to be an honorary member and was "unanimously assented to on a show of hands." There is no record, however, that he ever attended the lodge, although he was appointed S. D. In the following year, 1798, John Bernard Sale, organist at the Chapel Royal, also a bass singer and composer, who was one of the ten "vocal gentlemen" at the Grand Festival in 1797, the son of a member of the lodge, was proposed for initiation and honorary membership. Murray Lyon, in his "History of St. Mary's Chapel Lodge," No. 1, Edinburgh, gives other instances, and further examples of the practice are to be found in other lodge histories, showing how general it was.

Sometimes the dinner preceded the lodge meeting, and one wonders if the attendance was more punctual and regular in consequence of this arrangement. In January, 1792, the members of Somerset House Lodge "resolved that the lodge do meet and dine at five o'clock precisely, and proceed to the Duties of Masonry at seven o'clock precisely," and the tavern-keeper was ordered "to serve up dinner at every meeting of the lodge at five o'clock precisely under the penalty of a guinea to the Fund of Charity if he exceeds that time." Today it is generally the hotel proprietor who is punctual and the lodge that is failing in that quality. This arrangement does not seem to have lasted long, for the lodge in the course of a year or so became alternately a dinner and a supper lodge. This arrangement apparently confused the proprietor, for when, on one occasion, the members assembled there for dinner, they found no meal prepared. The result was that it was agreed unanimously to do away with the supper and meet only for dinner. This caused an increased expenditure, and the number of the meetings was reduced from twelve to nine annually. The scrutiny of those who attended was evidently very lax, for non-Masons appear, occasionally, at any rate, to have attended the dinner, and, in November, 1797, it was resolved that no member of the lodge should have the privilege of introducing any gentleman who is not a Mason to dine with the lodge "unless such gentleman has been balloted for and approved of as a candidate for Masonry and attends for the purpose of initiation."

The custom of drinking toasts is said to have been "revived" by Dr. Desaguliers in 1719, two years after the formation of the Grand Lodge of England. Whether this is so or not, it is evident that the practice was known in very early days, for in the 1731 edition of Cole's "Ancient Constitutions," the following is given as one of the songs sung on such occasions:

*As I at Wheeler's Lodge one Night
Kept Bacchus company;
For Bacchus is a Mason bright.
And of all Lodges—free—free—free.
Said I, great Bacchus is adry,
Pray give the god some wine;
Jove in a fury did reply,
October's as divine—divine—divine.
It makes us Masons more compleat,
Adds to our Fancy Wings,
Makes us as happy and as great
As mighty Lords and Kings—Kings—Kings.*

The more important toasts appear to have been honored to the refrain of:

*Charge, Brethren, charge your glasses to the top,
My toast forbids the spilling of a drop.*

Another refrain, which was published in "The Free-Mason's Pocket Companion" in Glasgow in 1771, reads:

*Then fill up the goblet and deal it about;
Each Brother will see it thrice twenty times out,
Our pleasures, as well as our labors, can tell,
How free-hearted Masons all mankind excell.*

A very large number of other quotations could be given, but these will suffice. The late Bro. E. L. Hawkins, in a contribution to "The Freemason" of October, 1907, related how, on a fly-leaf of a copy of the 1723 Constitutions, he found, in what was evidently a contemporary handwriting, a set of verses headed "the fairy Song Dropt at the Grand Master's Door," consisting of nine verses with three choruses. The last two verses read as follows:

*When Masons guarded stand
And flaming sword in Hand
Under the Door we creep
And slyly round we peep
But when they drop it on their Thumb
We drink their Supernaculum.*

To drink supernaculum was a custom, emptying a glass and then pouring the remaining drop on one's thumbnail.

*The Art of Masonry
Altho' we are free
Yet all the signs we've seen
In ev'ry lodge we've been
But to the Craft such love we bear
Their secrets we will ne'er declare.*

In Cole's "Ancient Constitutions," 1731, there appears another version of the song in 24 verses, entitled "The New Fairies, or The Fellow-Craft's Song" "as sung at the Lodge in Carnarvonshire, South Wales."

In modern times, cognizant of their importance, we look upon the keeping of minutes as one of the first cares of every lodge, equalled only by the zealous guard of those minutes, when written. Had these two points always been observed our knowledge of Lodge Nights of the Olden Days would have been much more complete and perfect than it is. Carelessness, rather than carefulness, seems to have been the rule, and the work was not always undertaken by the secretary. In the Somerset House Lodge, in 1787, the minutes were

kept by the tyler, who was voted two guineas for his trouble, although it is difficult to understand how the minutes of any lodge could be kept by such officer.

In such records as have been handed down, there are numerous references to the difficulty experienced in the collection of subscriptions, and, very frequently, when the arrears became large, a compromise was effected, half the sum due, or even less, being accepted in discharge of the debt. The collection of these arrears has frequently been an onerous task for lodge secretaries and treasurers, and a very drastic proposition was made in January, 1785, by the treasurer of the Somerset House Lodge. He "moved that a List of Names of those members of the Lodge who are more than One Year and a Quarter in Arrear, with the amount of Such Arrears, be placed in a conspicuous part of the Lodge Room every Night during Lodge Hours," which, being seconded, was carried unanimously. Whether this resolution was acted upon or not remains unrecorded, but, in 1793, the list of members in arrear was read out in open lodge, and the assistant secretary was ordered to call upon the delinquent.

Dual membership of lodges under the Ancients and the Moderns was not unknown, but some of the Modern lodges would not accept members of the Ancients until, and unless, they disowned allegiance to that body. The ceremony of admission in these circumstances appear to have been that "the candidate read the several obligations according to the forms of the Grand Lodge of England, for which purpose a 'Master's Lodge' was opened 'in due form.'"

A curious instance occurs in the minutes of one lodge under date of 17th December, 1798, when one George Evans, who had been initiated in Ireland and whose credentials had been accepted for joining lodge under the English Constitution, asked permission to go through the initiation ceremony according to the English Constitution, which request was granted.

The week-end habit is evidently not a feature peculiar to modern life, for, in December, 1797, the Somerset House Lodge considered a motion as to whether the lodge should meet on Tuesdays instead of Mondays for the future, as several members had country residences, from which they did not return to town so early in the week as Mondays. It was, however, decided to continue the Monday meetings.

Secretaries and chaplains were also among the paid officers of lodges. Of the former, Christopher Cuppage is, perhaps, the most noteworthy example. He was of some position in life, for he was, by profession, a schoolmaster, but appears to have derived his principal income for seventeen years as Secretary of the Girls' Masonic School and the Military Asylum at Chelsea. In Masonry he was a grand steward, and during his year of office served as secretary of the Board of Grand Stewards. He was also Prov. G. Secretary for Essex, and a Governor of the Royal Masonic Institution for Girls. Yet he was the paid secretary of the Lodge of Regularity, of the Royal Alpha Lodge, of the Somerset House Lodge, and of the St. Albans Lodge.

So, not infrequently, clergymen were initiated without the payment of any fees and admitted to the privileges of honorary membership in order that they might render services to the lodge as chaplains, for which,

also, like the musicians, they received payment. This practice was more in vogue out of England, perhaps, than within it; and it was very general in India, as we know from the Masonic histories that have been written by Brothers Dean Firminger and Canon Malden, the former dealing with the Coromandel Coast and the latter with Bengal.

Nowadays, thanks to the rapid growth and popularity of Lodges of Instruction and to the abundance of preceptors, always ready to give Masonic instruction, without fee or reward, there is no lack of brethren skilled in the art of carrying out any Masonic ceremony, but there are instances in earlier days of the Craft in this country, where brethren, expert in the ritual, were paid for services rendered to lodges for initiating, passing and raising candidates.

According to the Constitutions of the United Grand Lodge of England, W.M.'s, subscribing P.M.'s and the wardens of every lodge on the register are entitled to seats in grand lodge at every quarterly or other communication. There is, of course, no building in the country that would accommodate all eligible brethren if they put in an appearance, and their attendance, happily, is not obligatory. The Grand Lodge of Ireland, however, in the eighteenth century, had a rule by which every lodge, which had its meeting place in, or in the immediate vicinity of, the Irish capital—Dublin—with the exception of military lodges, had to send a representative to every meeting of grand lodge or pay a fine of a British shilling, which was reckoned to be of the value of 1s. 1d.

This same penalty was also demanded by a private lodge—the First Volunteer Lodge of Ireland, No. 530, founded in 1783, if any member attended Lodge wearing the uniform of the corps.

Public Masonic processions in England are now practically a thing of the past. Brethren are not permitted by grand lodge to appear in public in Masonic regalia except by dispensation and this, as a rule, is granted only on the occasion of a church service or at a stone-laying ceremonial. Such Masonic processions, however, take place very frequently in Scotland, and even in Ireland, and still more frequently in America. At one time they were common on both St. John's Days in this country. In Scotland today, on St. John's day in Winter, they invariably included a torchlight procession in the program, as well as the inevitable dinner. To quote from the records of the Glasgow Kilwinning Lodge, the brethren were accustomed to enjoy themselves with "music, wine and mirth in that common sense peculiar to the noble institution."

It has been left to our American brethren to make use of the magic lantern for the purpose of imparting Masonic instruction. Not only are illustrations of the various lectures in the three degrees given on charts which are hung round the walls of the lodge rooms, but instruction is imparted by means of slides shown on the sheet.

The only certificate issued by the Grand Lodge of England is that given to every brother on the completion of his initiation and before such certificates were issued it was the custom for travelling brethren to carry with them an open letter of introduction from the lodges to which they belonged. The Grand Lodges

of the United States, however, issue pocket diplomas to every member, and this diploma, together with the last lodge receipt, must be carried by every Freemason, wherever he goes, if he is desirous of visiting a lodge and he is not granted permission to enter any lodge, wherever he may be, until he has proved himself, orally as well as by document, to be a Mason in good standing.

In London, the Masonic ball or dance, except in connection with ladies' festivals, is practically unknown, but balls are fairly common in the Midlands, and the profits are handed over to Masonic charitable objects. In olden days they were even more general, and theatrical performances under the auspices of the Craft, even the direct patronage of grand lodge itself, were, at one time, a very common feature. This was particularly the case in Ireland, where the grand lodge records contain many official sanctions of such events. The first Grand Secretary of Ireland was, if not a noted, at least a well-known actor. In England, also, to cite one instance, it was, for many years, the custom of the members of the All Souls' Lodge at Weymouth to attend the theatre in full Masonic clothing, officers wearing collars and jewels. In October, 1821, the lodge unanimously resolved: "That it appeared to be inconsistent with the principles on which Freemasonry is founded and incompatible with its moral acceptation to patronize any play; that in future no play be patronized by All Souls' Lodge." Nevertheless the practice was continued down to 1850. The members of the First Volunteer Lodge of Dublin once a year attended a "Masonic Play" in the city in full Masonic uniform. This was in accordance with a rule of the lodge, which though never rescinded, is not of a theatrical performance at Swansea, as recently as October, 1869, under the patronage of the Indefatigable Lodge No. 237.

Masonic funerals in this country are now unknown, and it is very seldom that a Lodge of Sorrow is held. At one time both were common and were more familiar spectacles than they are even today in the United States. One lodge, the All Soul, 170, at Weymouth, which was founded in 1804, used to provide a set of mourning bands and scarves for the use of brethren attending the interment of deceased members. They were not unknown in the adjoining Province of Hampshire and Isle of Wight, though apparently more rare if one is to judge from the prominence given in the "Hampshire Chronicle" in November, 1819, to the report of a Masonic funeral which took place in the churchyard of Winchester Cathedral on the seventh of that month. The report concludes with the following paragraph—

We here close our account with observing that the whole presented a scene which excited an unusually melancholy interest. It was beyond description, affecting, and the deportment of the members of this solemn occasion from the moment of quitting the lodge in the silent march to the last sad obsequies was honorable to their feelings as men and as Christians. From the immense concourse of spectators we noticed with regret that the brethren were impeded in the performance of their Masonic duties and much inconvenienced by the extreme pressure of the crowd.

The deceased was a member of the Lodge of Econ-

omy, 76, Winchester, and the minute books of that lodge contain some interesting items which show the customs of that time. For instance, there is the undertaker's bill, relating to the funeral in question, which amounted to £6 15s. 9d., and contained the following items: Man's shroud and pillow; 4½ yards of white Durant; 4 black twilled sarsnet bands; 4 pairs of men's kid gloves; 2 black crape hatbands; use of one mourning cloak; use of two sarsnet hoods; use of 12 sarsnet hatbands; use of pall; and use of four bands for pall bearers.

In America, today, every Freemason is entitled, as a right, to a Masonic funeral by the lodge to which he belongs, and dual membership, it will be remembered, is banned in the majority of the American jurisdictions. There is also in America what is absolutely unknown in the British Isles, and that is the Masonic cemetery, where no one can be interred save Masons and their families.

There are also references to Masonic funerals in the minute books of the Anchor and Hope Lodge, 37, Bolton, founded in 1732. The earliest reference in 1754, and, in 1807, a grand of £1 10s. was made by the lodge towards the expenses of a funeral procession. This lodge had a sick fund attached to it, and up to 8s. a week was granted to members who were prevented from following their employment through illness; a funeral allowance of £5 was made at the member's death.

A sick fund was also attached to the Caledonian Lodge, 204, Manchester, and doubtless other instances could be found in the old minute books of lodges of the same period.

A commendable practice on the foundation of a lodge is the presentation of gifts in kind by the various officers who are appointed to the first chairs in the lodge, which prevents an undue strain on the funds of the lodge during the first year of its existence. Although sometimes recommended in the preliminary circulars issued for private circulation, such request never develops into a command and becomes compulsory, but when a new Masonic Hall was opened in Weymouth, in 1815, it was decided that every brother "do pay for his chair in the new Lodge," and, in anticipation of the demand being met, the treasurer was instructed "to purchase five dozen chairs, according to a certain pattern."

American visitors to this country, on visiting our lodges, often comment upon the splendor and variety of the Masonic regalia which adorns the members and visitors, which is in striking contrast with the plain white aprons worn by all grades in American lodges. In America, the apron with which the candidate is invested on completing his initiation, is worn by him on that occasion only during his lifetime. The next time it is used it when his mortal remains are committed to their last resting place, be it grave or crematorium. The aprons which are used by both members and visitors in lodges, are provided by those lodges, and are returned to the care of the tyler when the lodge proceedings terminate or the brother leaves. As the membership of American lodges is much larger than

in this country, sometimes running well into the four figures, it will be seen that the stock of aprons kept in reserve has always to be a very large one. Full dress Masonic clothing is worn by the grand lodge officers only when paying official visits in company; at other times the grand lodge officer is distinguished only from his fellows by a narrow ridge of coloring on his apron.

In accordance with the "Book of Constitution," no brother can occupy the master's chair in an English lodge for more than two years in succession, except by dispensation in case of actual necessity, unless he be a Prince of the Blood Royal appointing a deputy, when the restriction extends to the deputy. This rule, however, was not always in existence or force. For instance, James Heseltine, the one-time grand secretary, held the office of master of the Somerset House Lodge from 1783 to 1791; Sir Lionel Darrell held it from 1795 to 1803; and the Earl of Mount Norris from 1804 to 1812. In the United States and in Scotland the same brother often occupies the chair of his lodge for many years in succession.

One feature which is very striking as the result of examination of the minute books and records of lodges is the endeavor which was made to effect a reformation in life and conduct. In an age when intemperance appeared to reign supreme, Freemasonry set out to enforce temperate habits on the part of its members, sobriety of conduct as well as temperance in drinking. The old records prove that excess was not only discouraged but forbidden. Conduct was specifically defined, and infringements of the rules were punishable by fines of varying amounts. In some lodges a member could be fined as much as half-a-crown for an "escape in point of decent language," and up to half-a-guinea or insobriety, which was generally described, in the quaint language of the period, as being "disguised in liquor," in the Moira Lodge a member, however, could enter the lodge so "disguised," and swear into the bargain, for a modest sixpence; while, in the Neptune Lodge, 22, any brother who cursed, swore, offered to lay wagers, interrupted an officer engaged in addressing the lodge, or used "any reproachful language in derogation of God's name and corruption of good manners," was fined "at the discretion of the Master and majority," but the offence for being the worse for liquor was met, on the first occasion, merely with admonishment from the chair; on the second, by a fine of one shilling; but on the third, by exclusion "without certificate or benefit from the Lodge." In the Westminster and Keystone Lodge, 10, "the vile habit of profane cursing and swearing or uttering any obscene or immoral discourse, or attempt to sing any immodest or obscene song," was met with a fine varying from one shilling to five shillings at the discretion of the master or wardens.

One singular item appears in the minute book of the Humber Lodge, 57, Hull, when each member was asked to pay one shilling a year for coals, the fine inflicted on him for unpunctuality, though if he were absent from the lodge for a whole sitting it was increased to half-crown, which sum he also paid if caught "whispering during the time the lodge was in labour."



JULY ANNIVERSARIES

Sir Robert Moray (Murray), Secretary of State of Scotland under Charles II, was the first known Masonic initiate in England. He was made a Mason at Newcastle, in 1641, by the Lodge of Edinburgh. His death occurred, July 4, 1673.

William Polk, Grand Master of North Carolina (1799-1802), was born in Mecklenburg County, N. C., July 9, 1758. He served as lieutenant colonel in the American Revolution.

Archibald Bull, 33^o, fourth Grand Master of Knights Templar, U. S. A. (1844-47), was born at Hoosick Falls, N. Y., July 16, 1789.

Brig. Gen. John Paterson, who served in the American Revolution, and was a member of Congress from New York (1803-05), died at Lisle, N. Y., July 19, 1808.

Levin Winder, Governor of Maryland (1812-15), and Grand Master of that State, died at Baltimore, July 1, 1819.

Green Clay Smith, Baptist clergyman, who served as member of Congress from Kentucky (1863-66), and later was Governor of Montana Territory, was born at Richmond, Ky., July 4, 1826, and served the Grand Lodge of that State as Grand Master and Grand Orator.

George W. Glick, Governor of Kansas (1883-85), and member of Washington Commandery No. 2, K. T., Atchison, Kans., was born at Greencastle, Ohio, July 4, 1827.

Admiral George W. Melville, Engineer-in-Chief, U. S. N., and Arctic explorer, was a member of St. Albans Lodge No. 56, Brooklyn, N. Y. He was born in New York City, July 30, 1841.

Joseph Bonaparte, Grand Master of France, died at Florence, Italy, July 28, 1844.

Thomas S. Martin, U. S. Senator from Virginia (1894-1919), and a member of Scottsville (Va.) Lodge No. 4, was born in that city, July 29, 1847.

Gen. Thomas H. Benton, Grand Master of Iowa for several terms, who during the Civil War made Albert Pike's home in Little Rock, Ark., his headquarters, thereby saving it from being destroyed, became a Master Mason in Iowa City (Iowa) Lodge No. 4, July 16, 1849.

John A. Quitman, Grand Master of Mississippi for several terms, and Governor of that State, died at his home, "Monmouth," near Natchez, Miss., July 17, 1858.

Rufus Choate, U. S. Senator from Mas-

sachusetts (1841-45), and member of Jordan Lodge, Peabody, Mass., died at Halifax, N. S., July 13, 1859.

Dr. John Evans, noted physician and railroad builder, served as second Territorial Governor of Colorado (1862-65). He was first master of Marion Lodge No. 35, Indianapolis, Ind. His death occurred at Denver, Colo., July 3, 1897.

Rev. Henry W. Rugg, 33^o, Masonic writer, lecturer and editor, served as Grand Master of Rhode Island (1910). His death occurred at Providence, July 21st of that year.

LIVING BRETHREN

Ballington Booth, founder of the Volunteers of America, and noted as a Masonic lecturer, author, composer and orator, was born at Brighouse, England, July 28, 1859. He is a member of the York and Scottish Rites and Mystic Shrine.

Dr. Hubert Work, Postmaster General in the Harding Cabinet, and Secretary of the Interior in the Coolidge Cabinet, is a member of Pueblo (Colo.) Lodge No. 17. He was born at Marion Center, Pa., July 3, 1860.

Thomas H. Reynolds, 33^o, former Deputy in Missouri of the Mother Supreme Council, was born at McArthur, Ohio, July 31, 1866.

Andrew E. Douglass, professor of astronomy at the University of Arizona, and Director of Steward Observatory since 1918, was born at Windsor, Vt., July 5, 1867, and is a member of the

Scottish Rite at Tucson, Ariz.

Esten A. Fletcher, 33^o, Past Imperial Potentate of the Mystic Shrine, was born at Ivy, near Toronto, Canada, July 23, 1869.

Arthur H. Moore, Governor of New Jersey, and a member of the Scottish Rite in the Northern Jurisdiction, was born in Jersey City, July 3, 1879.

Paul V. McNutt, High Commissioner to the Philippine Islands, and former Governor of Indiana, was born at Franklin, Ind., July 19, 1891, and is a member of the Scottish Rite in the Northern Jurisdiction, as well as the National Sojourners.

NATIONAL SOJOURNERS
The 18th Annual Convention of the National Sojourners was held in Detroit, Mich., July 7, 8, and 9, 1938. Detroit Chapter No. 1, which has been one of the outstanding chapters in its work in the community and the country, acted host

to the convention, with delegates from 82 chapters all over the United States.

The national president and secretary are, respectively, Brig. Gen. R. S. Abernethy and Major George F. Unmacht.

On June 10, 1938, Brig. Gen. Robert S. Abernethy, national president, granted a charter for Long Island (N. Y.) Chapter No. 132.

The petition for charter was granted for 84 members, among whom were: Brig. Generals Frederick W. Baldwin, Fred M. Waterbury, and Bryer H. Pendry; Colonels William E. Butler, Frank C. Vincent, and Paul Loeser; Lt. Colonels Charles J. Dieges, Casper V. Gunther and George S. Comstock; Majors William H. McMullen, Gordon S. F. Kleeberg, George V. Catuna, Albert F. Hogle, Henry S. Miller, and L. Howard Moss; Captains Hugh F. Burns and John H. Creech; Lieutenants Leroy R. Coon and Charles Hollinshead; and of the U. S. Navy; Commanders B. C. Edwards and Henry D. McGuire; and Lt. Commanders C. Q. Deichsel, Randolph H. Nesson, T. S. Torresson, G. Malcolm Wick, and Clemann Withers.

The president and the secretary of the chapter, respectively, are Lt. Col. Casper V. Gunther, 724 Chauncey Street, Brooklyn, N. Y., and Major William H. McMullen, 3005 Avenue 1, Brooklyn.

MASONIC MARKER IN GREAT SMOKIES

More than 300 pieces of stone from almost every country in the world, ranging from the pyramids in Egypt, to a mine 2,500 feet below sea level in Australia, as well as almost every state in the United States, are contained in the shrine and marker to be unveiled and dedicated July 11 to 13 on the edge of the Great Smoky Mountains National Park by a convocation of Masons and Masonic dignitaries from more than 20 states.

This shrine and cryptic marker will be erected at Black Camp Gap, near Waynesville, N. C., where the Royal and Select Masters of North Carolina several years ago founded a Masonic shrine, now rapidly becoming an international shrine for Masons. Representatives from several foreign countries are expected to participate in the dedicatory exercises.

Among the stones included in this cryptic marker is one from Seera Island, Arabia, where King Solomon is said to have conferred at one time with the

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MASONIC CRAFTSMAN

Queen of Sheba; a granite block quarried at Quincy, Massachusetts; a piece of stone cut from the path on the Island of Malta, where Saint Paul was shipwrecked; a portion of the stone gateway from the castle of King Robert the Bruce, of Scotland; a portion of a stone window sill from Denbigh Castle in North Wales, built in 1284, and part of a foundation stone from the Masonic Temple in Copenhagen, Denmark.

There are also stones from the Alps Mountains in Switzerland, from Pikes Peak in Colorado, and a piece of stone brought back by Admiral Byrd from the Antarctic. President Roosevelt has sent both a brick and a stone, the brick being from the White House, salvaged when it was being remodeled a year or so ago, while the stone is from his home in Hyde Park, N. Y.

The cryptic marker will be erected near the vault in which the North Carolina Grand Council of York Rite Masons last summer buried a sealed copper box containing mementos from some 30 grand lodges in this country and Canada, which is not to be opened until 1972, the one-hundredth anniversary of the founding of the North Carolina Grand Council.

MASONIC PEACE MEMORIAL COMMITTEE DISCHARGED

WISCONSIN JOINS MASONIC SERVICE ASSOCIATION

At its annual communication, held in Milwaukee, Wisconsin, June 14 and 15, 1938, the Grand Lodge of Wisconsin, following the strong recommendation of Grand Master Maxwell Jenks, (third of the historic Jenks family to be grand master in Wisconsin, the others being the father, Aldro Jenks, and a brother, Frank Jenks) voted unanimously to join the Masonic Service Association of the United States.

This progressive Grand Lodge has done much in the cause of Masonic education, its committee on Masonic advancement being very active in the dissemination of Masonic light. In addition to its action of becoming a member of this national fellowship, the Grand Lodge materially increased the appropriation for that committee, not by economizing in other fields of Masonic activities, but by increasing its per capita assessment for these two purposes, and to provide funds to set aside a yearly sum looking to the celebration of its centennial in 1944.

Wisconsin Masonry—312 lodges, 53,000 Masons—has always been as conservative as it has been strong. Its joining the Masonic Service Association is of great interest to the executive commission of the association, which sees in it an evidence of the success of its work, made the greater by the conservatism of this Grand Lodge.

That grand jurisdiction after grand

jurisdiction associates itself with this fellowship is heartening, especially to those Masons who have become unduly frightened of late years over numerical losses in Masonry, traceable to the depression.

That there is need of a central servant of the fraternity, able to do the will of grand lodges in matters beyond jurisdictional lines (relief in national disasters, the gathering of national Masonic information, the providing of programs, etc.), has been amply proved in the past.

That the Masonic Service Association is filling the need is demonstrated by the steady increase in its membership, under the wise leadership of an executive commission of experience and ability; W. Madden Fly, P.G.M., Texas; Andrew Foulds, Jr., P.G.M., New Jersey; Sam Henry Goodwin, P.G.M., Utah; Walter H. Murfin, P.G.M., North Dakota; Dr. Hubert M. Poteat, P.G.M., North Carolina; Allen M. Wilson, P.G.M., New Hampshire; George R. Sturges, P.G.M., Connecticut, chairman. Carl H. Claudy is now, and has been since 1929, executive secretary, with headquarters in Washington, D. C.

of 1936, exceeds £45,000. The total amount received for the Peace Memorial itself was £1,055,689.

Now that the discharge of the special committee on the Masonic Peace Memorial marks the conclusion of one of the greatest single tasks in the history of English Freemasonry, the Masons of the United States should regard that achievement as a challenge to proceed in a realistic way to complete all the work yet to be done in connection with the George Washington Masonic National Memorial at Alexandria. It is a sad commentary that this undertaking was not completed several years ago, especially when it is considered that the number of Masons in the United States is greatly in excess of that under the jurisdiction of the United Grand Lodge of England.

NEW ROCHELLE TABLET

A bronze tablet, fastened to a block of granite seven feet high and listing the names of the 151 Huguenots who fled from La Rochelle, France, and who founded New Rochelle, N. Y., was unveiled there, June 16, 1938.

Count Rene de Saint-Quentin, French Ambassador at Washington; Vice Mayor Erik Morsch of La Rochelle; Harrison Deyo, registrar general of the Federation of Huguenot Societies in America, and Count Charles de Ferry de Fontenouelle, consul general at New York, were guests at the ceremony, which was a part of the celebration of the 250th anniversary of the settlement of New Rochelle.

A parchment scroll, containing greetings to New Rochelle, was sent from Paris by the Societe de l'Historie du Protestantisme Francais. Signed by President F. DeWitt Guizot, it was presented by the Rev. Dr. John A. F. Maynard, rector of the French Church du Saint Esprit in New York City.

LOUISIANA

The Grand Consistory of Louisiana, under the Supreme Council, 33^o, Scottish Rite, of the Southern Jurisdiction, held its 125th anniversary reunion at New Orleans, June 16, 17, and 18, 1938. The reunion closed with a celebration of the event on June 19.

IN SUDETEN CZECHOSLOVAKIA

It appears that the influence of the German Reich has already succeeded in closing Masonic lodges in the Sudeten territory of Czechoslovakia. Lodges under the Grand Lodge Lessing zu den Drei Ringen and the National Grand Lodge of Czechoslovakia, however, have not been affected.

It is believed that these lodges which have been closed were originally established under the authority of some of the grand lodges of Germany.

METHODIST MASONS IN ENGLAND
English Freemasonry, and particularly in London, has many lodges made up of persons of a certain kind of employment or association. Among such lodges is Epworth Lodge No. 3789, associated with the Methodist Church.

Formally established on February 9, 1917, it has been outstanding in its services to the Craft in general, and London Masonry in particular. This is noted in the benevolence it has shown to the Royal Masonic institutions and as a rallying center in London for Methodist Freemasons from all parts of the British Empire. It has some 240 members.

MASONIC BURIAL FOR MASON DYING OF DELIRIUM TREMENS?

It was in 1870 that Joseph Robbins, later grand master of the Grand Lodge of Illinois, as reviewer of the grand lodge, noted that the grand master of the State of Maine was stranded between two opinions. He hesitated to decide that Masonic burial should be accorded or refused to a "member of a lodge in good standing, dying of delirium tremens."

Bro. Robbins was haunted by no element of doubt. He said, "If we have failed in our duty toward the brother on the one hand or the fraternity on the other, we ought to share in the disgrace, if there be any, but because being in good standing, Masonic burial accrues to him as a right. His fault may have been such as to forfeit his standing, but it is too late to put him to trial. He is beyond the reach of summons, and we are left face to face with a duty too plain to be evaded."

CUBA

Dr. Enrique Llano Ordóñez, 33°, and Celestino Suárez Urdanivia, 33°, have been reelected as sovereign grand commander and grand secretary general, respectively, of the Supreme Council, 33°, of Cuba for the period 1938-1943.

At the same time, Dr. German Wolter del Río and Enrique Elizaga Peláez were elected grand commanders of honor, and Dr. Antonio Gonzalo Pérez, lieutenant grand commander of honor, of that supreme council.

ONE CATHOLIC VIEW

Letters received by the *Scottish Rite News Bureau* from Roman Catholics indicate that many of that faith are opposed to the Harrison-Thomas-Fletcher Bill, now pending in Congress.

The following, from an editor of a southern paper, covers many of their points of objection to the bill:

"Gentlemen: Permit me to congratulate you on the splendid fight you are making on federal aid of any kind for sectarian and private schools. It seems to

me, as a Catholic, that Catholics who whoop it up for federal aid forget entirely that federal aid means federal control. Nor would the control be a half-way measure. What has become of the former habit the American people had of solving their own problems?

"There can be no liberty without a concomitant responsibility. As an American Catholic, I feel free to exercise my right to send my children to a Catholic school. I never have considered it a burden. If Catholicity is a religion in which people devoutly believe, then they should be glad of the opportunity to send their children to a Catholic school. If religion is merely some form of folk superstition which people inherited from their ancestors without investigating either its doctrines or its practices, then they should quit their superstition, send their children to public schools, and cease their inconsistent howls that the state is obligated to educate their children.

"The founders of this country believed that education is the responsibility of the parents. Under the natural law, and the doctrines of the Catholic Church, that position is correct. . . . If people think so little of their religion that they consider it a burden to have their children taught that religion, they should look up some new religion.

"Again, other denominations have sectarian schools. Either the Lutherans do not hold responsible positions, or Lutherans in high places do not make the mistake some Catholics in high places, void of either humor or tact, make. If we must have federal aid for sectarian and private schools, that aid must apply to all sectarian and private schools.

"The broad base of the aid is the *reductio ad absurdum* of the argument for aid. A communist school would be a private school. How the government could consistently aid a school which teaches that the government should be overthrown is beyond my powers of logic. I understand that at least one denomination forbids children to salute the flag. Under sectarian aid, the people of the United States would be obligated to support a school teaching children that it is wrong to swear allegiance to the only symbol to which all Americans owe allegiance—the flag.

"As a Catholic, I refuse to give financial aid to any other denomination. While allowing every man to choose his own religion, I believe that mine is the only true religion. Under the doctrine of federal aid, some of my tax money might conceivably be used to support schools of another denomination.

"The present trend, unfortunately, is to have the federal government do everything. The bait is so inviting that the poor deluded fish cannot see the hook. However, I hope that you will continue to expose the hook. Even the bait does

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not seem so tempting when it is recalled that all this lavish federal aid for everything must eventually come out of the pockets of the taxpayer. It is mathematically demonstrable that it would be far better to keep our present school system than to fly to other evils that we know not of."

WILLIAM GODDARD . . .

William Goddard deserves the title of "The Postmaster of America," even though he never officially received that appointment. What he did was to almost single-handed overthrow the Postal Service of His Majesty George the Third in the American Colonies.

Goddard's whole life was equally active and belligerent. He was born in New London in 1740, taught printing in New Haven, and he was a printer publisher in Connecticut, Rhode Island, New York, Pennsylvania and Maryland. His fiery nature, freely expressed in his newspaper articles, probably contributed to this frequent change of scene, for he was constantly in political or financial hot water and more than once the object of a mob's violence.

In the matter of postal reform, though, William Goddard found himself for once on the popular side. He knew the erratic operation and abuses of the Royal Post from first hand, having been postmaster of Providence, and as a newspaper publisher was vitally interested in a systematic method of communication. In 1770 His Majesty's Government charged him one pound a week for delivering 350 copies of his Pennsylvania Chronicle—because they disapproved of him as the proprietor of "a very free press." That

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was enough for the hot-headed Goddard. Very soon he began action.

Leaving his printer-sister, Katherine, to run his newspaper, (by that time it was the Baltimore Advertiser) he travelled up and down the colonies planning a competitive system, laying out routes and hiring postmasters and riders. Popular subscriptions came in so fast that by 1775 he announced, with his customary vigor, the completed system "to rescue the Channel of public and private Intelligence from the horrid Fangs of Ministerial Dependents." In July the Continental Congress adopted "Goddard's Post Offices" as the official system of the new government, and although he received no major appointment he had the satisfaction of seeing the British Postal System wither away from lack of business, and at last give up the fight.

To Goddard, the printer, who insisted on disseminating his printed word, we owe the foundation of our postal system.

FREEMASONRY AND ELEUSINIAN RITES

Hellenic travelers who were Masons were treated to an impromptu lecture aboard the T. S. S. *Letitia* on her return voyage from Nauplia to Malta, recently. The Masons, representing lodges from various parts of the world, were returning from a visit to Eleusis, and the lecture was by the Rev. Dr. W. A. Wigram on the Eleusinian rites and their connection with the origins of Freemasonry.

Dr. Wigram discussed the similarity between the Eleusinian degrees and those of modern Masonry, a similarity which, he said, was unique and more than a coincidence.

In the discussion which followed, the brethren generally expressed the belief that the origins of Freemasonry were rooted in a much older civilization than that usually accepted.

SWEDISH TERCENTENARY

Crown Prince Gustaf Adolph, son of King Gustaf V of Sweden, and his consort, Crown Princess Louise, arrived with a party of government officials and Swedish private citizens aboard one of their own liners, the S. S. *Kungsholm*, off the shore of Delaware, June 27, 1938, to participate in the celebration of the "New Sweden" tercentenary, marking 300 years since the first Swedish colony settled in America.

The party was received by the President of the United States, Secretary of State Cordell Hull, and other distinguished federal officials. The principal feature of the celebration were ceremonies in connection with the unveiling of the monument, carved from the black granite of the famous quarries at Glimakra, Sweden, marking the historic landing place of the first Swedish settlers on

American shores in 1638. The monument is the gift of the Swedish nation to the United States, in the care of the State of Delaware.

In the evening of June 27, the distinguished visitors and federal officials attended services in old "Swedes Church" in Wilmington.

Following several days of visiting in Delaware, New Jersey, and Pennsylvania, the royal couple and delegation visited Washington, D. C., where the party called on the President and Mrs. Roosevelt at the White House. After their official welcome to the Capital, the Crown Prince and Princess spent the remainder of their brief sojourn incognito at Dum-barton Oaks, a famous old estate in Georgetown, D. C. Their host and hostess were the one-time U. S. Minister to Sweden and Mrs. Robert Woods Bliss.

The Crown Prince Gustaf Adolf and Princess Louise, a granddaughter of Queen Victoria, visited Washington in 1927 for the dedication of the John Ericsson Memorial, which was erected in Potomac Park, south of the Lincoln Memorial.

The anniversary medal commemorating the 300th anniversary of the first settlement of the Delaware Valley by Finns has been struck, and one copy presented to President Roosevelt on the occasion of a reception to the Finnish and Swedish

delegations at Wilmington, June 27. Other medals will go to the Kings of Finland and Sweden. The medal depicts Admiral Klaus L. Fleming and three Finnish settlers.

A monument, sculptured from Finnish quarries, has been erected at Chester, Pa., just north of Wilmington, Del., in memory of the part Finland played in the settlement of Pennsylvania.

SHRINERS' CONVENTION

A. A. D. Rahn, of Zurah Temple, Minneapolis, Minn., was installed as Imperial Potentate of the Ancient Arabic Order Nobles of the Mystic Shrine at its sixty-fourth annual conclave at Los Angeles, Cal., June 8, 1938, succeeding Walter S. Sugden, of Sistersville, W. Va.

Galloway Calhoun, of Waco, Texas, was elected imperial outer guard, a post which in 11 years leads to that of imperial potentate.

Leonard P. Steuart, well known in business, fraternal, and civic circles of Washington, D. C., and past imperial potentate, was unanimously reelected imperial treasurer. Governor James H. Price of Virginia, was unanimously reelected imperial recorder. Other members of the imperial divan were advanced one step in the official line.

Baltimore, Md., was selected for the 1939 convention.

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EARLY MASONIC FUNERAL
One of the earliest accounts of a Masonic funeral was that of Dr. James Anderson at Burnhill Fields in 1739. A London journalist stated "Five dissenting teachers and almost a dozen Free-masons encircled the grave, who in a most dismal, solemn posture lifted their hands, sigh'd and struck their aprons three times in honour of the Deceased."

LOYALISTS PRIESTS RESENT

Spanish priests who support the Loyalist government and who attended the thirty-fourth International Eucharistic Congress, held at Budapest, resented the alleged remarks of Isadore Cardinal Gomay Tomas, Archbishop of Toledo, to the effect that the Rebels were fighting for Christianity and the Loyalists against the Church.

In a protest sent to Eugenio Cardinal Pacelli, papal secretary of state, the Loyalist priests declared that many Catholics were fighting to preserve the Republic, and that many anti-religionists were supporting the Rebels.

It has been the subject of wide comment in the face of such claims that there are a great number of Moors among the Rebel forces, who are Mohammedans and fanatical in that faith. Also, the Nazi allies of the Franco government can hardly be classed as defenders of Christianity.

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CANADA'S FRIENDLY ACT
The quadrant of Admiral John Paul Jones, father of the American navy, was formally presented to President Roosevelt by Mayor Lawrence MacLaren, of St. John, New Brunswick, as a gift to the Naval Academy at Annapolis, Md. The presentation was made on June 2, 1938, when the President addressed the graduating class at the Naval Academy.

There is an interesting history attached to the relic. After the death of the naval hero, his quadrant was given to his grand nephew, Simon Graham, who came to Canada from Scotland and settled at Rexton, N. B. Graham's son gave the quadrant to D. L. MacLaren, father of the present Mayor of St. John. Mayor MacLaren, in company with Sir Herbert Marler, Canadian Minister to the United States, presented the relic to President Roosevelt.

This friendly action on the part of Canada had the warm approval of Prime Minister MacKenzie King, who expressed himself as pleased that a Canadian restored this historic treasure to the United States. The incident will further promote the friendly relations existing between our two countries.

During the administration of President Theodore Roosevelt, Mayor MacLaren's father wrote the Chief Executive, offering to give the quadrant to the United States. The letter never reached the Pres-

ident. Some White House aide, whose racial and religious views evidently bore no love either for the father of the American navy or His Britannic Majesty's great northern Dominion, sent the elder MacLaren a most discourteous note rejecting the generous offer.

In this day of conquest, greed for territory, suspicion, hatreds, undeclared wars and the like, it is gratifying to find the United States and Canada in such complete accord. In fact, in view of our common interests, closely similar democratic principles, and almost identical ideologies of government, it is rather difficult to determine just where the United States ends and Canada begins, as border fortifications and armed soldiery are, happily, absent.

VIKINGS IN NORTH AMERICA

Interest is increasing in Northern United States and Canada on the subject of the early visits and settlements of the Vikings or Norsemen in North America. Additional proof in support of the position that Norsemen crossed to this continent from Greenland and Iceland hundreds of years before Columbus discovered an island in the Bahamas has recently been reported by Commander Donald R. MacMillan, well-known Arctic explorer. This proof is based chiefly on traditional accounts of the Eskimo concerning a "strange people who came out of the sea in boats that had no sails." These previously unknown legends were found at Nain, northern Labrador.

Evidence also shows that the regions to the north and west of Lake Superior were visited by the Vikings long before Columbus' day.

In 1898, a stone was found near Kensington, now in Douglas County, Minn., which bore a Runic inscription with the date of 1362. Following this discovery, extensive search has been made by runologists and scientists in Douglas County and vicinity. Their findings go to prove that the stone bearing the 1362 inscription was placed there by the Vikings.

Alexandria, which is the seat of Douglas County, has become the scene of the annual Runestone Remembrance Days celebration, held June 22-25, with pageantry, concerts, speeches, folk dancing, and other kinds of entertainment marking the occasion. This year a number of speakers, including prominent state and national officials and Vikings from other parts of Minnesota and from Iowa, Wisconsin and North and South Dakota, will attend the celebration. Among the musical groups who will be present from North Dakota will be the Fargo-Moorhead Women's chorus, directed by Daniel L. Preston.

A national celebration in commemoration of the discovery of America by Leif Erikson will be held in Minneapolis and St. Paul on October 9, 1939.

ENGLISH MASONS WARNED
The laws of the United Grand Lodge of England forbid the disclosure not only of the ritual and ceremonies of the lodges, but of all matters connected with the Order as well.

The board of general purposes of the Grand Lodge stated in its report to the Quarterly Communication of the Grand Lodge, June 1, 1938, that complaints had been received that the ruling governing these matters had been violated.

Accordingly, English Masons have been warned by the grand body against the wearing of Masonic clothing in places of public resort and the discussion of Masonic affairs in such places before non-Masons.

SILK FLAG FROM

WEDDING GOWN

The old Masonic flag of Lodge St. Bride No. 118, Douglas, Scotland, dated 1694, which was recently mounted, framed, and placed on the lodge room wall, was formally unveiled on April 5, 1938, by the provincial grand master of Upper Ward of Lanarkshire, Sheriff P. M'Auslan.

According to the tradition, the flag was made from a silk wedding gown of a former Duchess of Hamilton.

A GREAT MASONIC BOOK

Any book by that distinguished craftsman, N.W. Charles H. Johnson, is an event. A new volume from his pen, "One Common Purpose," might be called a triple-star, or even a multi-star event. M.W. Brother Johnson is past grand master of the Grand Lodge of New York, and its present grand secretary; he is deputy grand master of the General Grand Council, Royal and Select Masters; for nearly a quarter of a century he was commissioner of the welfare department of the State of New York, is an acknowledged authority on the subject of social welfare problems, and in every way one of the greatest figures in modern Masonry in this country.

A popular and engaging orator, 44 of his Masonic addresses have been collated to make up this book, "One Common Purpose." In a foreword to the book he tells about it:

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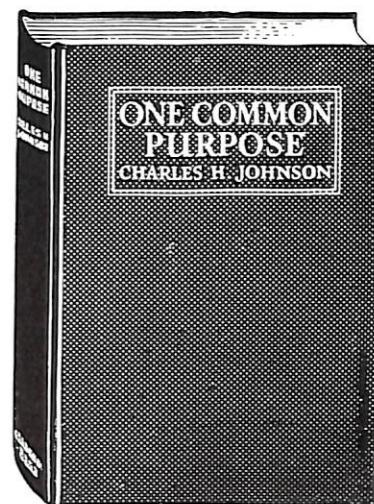
"It has been the privilege of the author to address many hundreds of organizations of all kinds. Among these have been a number of Masonic groups. Few of the addresses were ever reduced to writing, except as a stenographer was present or material was prepared for the press. In response to requests from friends some of these addresses have been arranged for publication. Stories used to point a moral or adorn a tale have been eliminated. In some instances, in order to make clear the peculiar nature of the subject, the occasion of their delivery has been indicated. No claim is made for profundity of thought or eloquence. If a Masonic brother can find in these addresses an idea upon which he may desire to elaborate he is welcome to make use of them."

Here are a few of the titles, just enough to indicate the broad field of subjects covered by the volume: "What Do You Know?" "Masonic Moving Day," "Brother X," "Roses in December," "The Masonic Face," "The Downward Pull," "Engineering Our Problems," "The Man of Service," "The Gate Beautiful," "Our Citizenship," "A Singing Craft," "The Old Timer," "The Harmony of Life," "Spring Cleaning," "Masonic By-Product," "Knighthood in the Twentieth Century," "Where Do You Live?", "Bridge Builders."

It is not possible in a single paragraph to give anywhere near an adequate conception of them. These addresses touch upon the manifold points at which Freemasonry influences, and is influenced by, conditions in our modern world.



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"You shouldn't be afraid, Mose. Why, what if you do die. Heaven's your home."

"Yassah ah knows. But ah ain't homesick."

THE BALANCE

The law of our existence is that good and evil are inseparable always: the heart that can taste of rapture must taste of torment also, and find the elements of both in all things with which it engages.

CAUSE AND EFFECT

"Are you a messenger boy?" asked the near-sighted man of a boy in the street.

"No, sir," was the indignant reply. "It's my sore toe that makes me walk so slowly."

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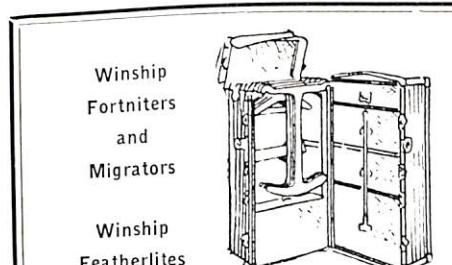
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